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ABSTRACT

The Christian Brother organization, the largest order of teaching brothers in the Catholic Church, is currently facing a shrinking work force which is forcing the organization to rethink its current allocation of resources. Two surveys were administered to 163 brothers within the New Orleans/Santa Fe district; the response rate for the first survey was 89% and for the second survey, 70%. The purpose of the surveys was to establish a data base upon which to predicate internal decisions affecting the district, the community, and the individual brothers. The data from the first survey were used to draft preliminary proposals for change. The second survey provided specific information regarding the personal perceptions of the brothers. The survey instrument addressed several categories: community life style and training, brothers' perceptions of staffing policies, retirement data, and brothers' expectations of district administrators. The research data from both surveys are included (in the text and in appendix A). The survey findings showed that conservative attitudes were dispersed among young and old. Additionally, the surveys identified worksites that were undesirable to all groups as well as worksites that were viewed with mixed perceptions. Appended are the details of the first survey results, copies of the two survey forms, and a list of 12 references. (SI)

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An Application of Survey Research to Private/Parochial Educational Administration

Survey 2

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ABSTRACT

An Application of Survey Research to Private/Parochial Educational Administration

Since all religious orders specializing in educational apostolates are facing a shrinking workforce, each of these organizations must be concerned with the allocation of resources, specifically the assignment of personnel and the possible closing of schools. Historically, these decisions were made at the administrative level without input from the general membership. But, this process fails to solicit a consensus which may result in job dissatisfaction. The impact of these decisions may also influence potential applicants. Thus, the authors decided to gather data from all members using survey research methods.

While some believe that surveys are limited to the descriptive format, the authors feel that a survey can provide both descriptive as well as relational data. This study employed a questionnaire developed by the authors. This survey provided the organization with a description of the perceptions of its members as related to the direction and scope of the organization and also described the degree of congruency between the professed beliefs of the organization and the action of its members.

The survey yielded extremely useful information. For example, the findings showed that while conservative attitudes were expected among the older members, this was not true. The data showed that conservative attitudes were dispersed among young and old, i.e. half of the members across age groups had conservative attitudes. Additionally, the authors were able to detect worksites which were wholly undesirable to all groups as well as worksites which were viewed with mixed perceptions.

Introduction

Historically, religious organizations have employed autocratic models of decision making (Arbuckle, 1987). High level administrators such as bishops, pastors, and provincials, were viewed as having ultimate authority residing in the position. Organizational needs took presidence over individual needs and this operative model was generally accepted by the members without question. However, the counter-cultural movements of the 1960's impacted the way individuals perceived their role in these organizations. A concern for self was brought to the foreground of attention. Individuals began to realize that not all of their needs could or should be met within the religious organization. This challenge to the traditional organizational structure resulted in confusion and disunity. The inevitable consequence of this disparity between organizational and individual needs was a conflict leading to a major exodus of religious.

In the last twenty years the leaders of religious organizations have come to accept more and more the operative principles of the behavioral sciences. Utilizing these principles, administrators and subordinates have become aware of the fact that individual need and organizational need are not mutually exclusive. The evidence of this understanding is the evolution of the decision making process from autocratic to a more democratic approach.

One organization in the process of grappling with this transition is the religious order - Christian Brothers New Orleans/Santa Fe District. In response to a Christian Brother District Chapter mandate, the provincial and district leaders were given the task of making major educational and apostolic changes. The approach used to accomplish this task was unique to the organization in that input was solicited from all members prior to the drafting of the proposals for reorganization. This paper describes the procedure used to collect a second set of data commissioned by the District Council following their analysis of results generated through an initial survey of the membership. Information regarding survey 1, step 1 of the implementation process, is found in Appendix A.

Statement of the Problem

The Christian Brother organization is the largest order of teaching brothers in the Catholic Church. The Christian Brother New Orleans/Santa Fe District covers a four state area (Louisiana, Texas, New Mexico, and Colorado) and provides staff for junior high, secondary, and collegiate institutions. The Christian Brother organization is currently facing a shrinking workforce which is forcing the organization to rethink its current allocation of resources including the assignment of staff and the possible closure of schools. Since the district membership is limited to 163 men, any major reorganization will directly impact all of the members.

Research indicates that individuals handle change better when they are part of the process yielding the change. For this reason, those charged with the responsibility for gathering data decided to use survey research methods which are efficient and effective ways of soliciting input from large groups. Additionally, survey research can provide both descriptive as well as relational data. The Christian Brother organization needed both types of information.

In order to gather the data, the District Council approved a three (3) step process. The first step involved the distribution of an initial survey (Survey 1) designed to provide data regarding the perceptions of the membership in the area of professed beliefs and to provide an assessment of the degree to which these professed beliefs were evident in the actions of the Christian Brothers organization. The second step was to distribute a follow-up survey (Survey 2) which would provide data regarding the personal concerns and interests of the brothers and would measured the degree to which the Christian Brother organization was responsive to these concerns and interests. The third step would involve personal interviews with selected brothers. These data will be used by the elected members of the next district chapter to implement the mandate, Proposition 15, subsection 3.

Definition of Terms

District: The smallest administrative unit of a religious organization.

District Chapter: The policy-making authority which meets every three years to establish the long-range goals for the district.

District Council: The legislative policy-making authority within a district which meets quarterly to deal with administrative matters.

Provincial: Title given to the highest administrative officer within a district.

Delimitations of the Study

The study is limited by the following factors:

1. The survey population is limited to Christian Brothers in the New Orleans/Santa Fe district, thus, the results may not generalize to brothers in other geographic districts.
2. The Christian Brother organization specializes in secondary education and is unique in that it is both an educational and religious organization. Survey results may not generalize to other religious orders.

Methodology

The instrument used in step 2 of the implementation process was a survey designed to gather data regarding the perceptions of the district membership as a single group. The survey instrument contained 53 items and addressed 10 categories (see Appendix B). These categories included: job assignment data, personal responses re: community life style and training, the perceptions of brothers regarding staffing policies, retirement data, and the expectations of the brothers regarding the district administrators.

Data were also grouped to reflect the perceptions of a sub-population based on age. This analysis by sub-group was designed to address the following question: Are the perceptions of the older members significantly different from those of the younger members?

The data collected in survey 2 were analyzed using descriptive and comparative procedures. The first analysis consisted of a collation of the raw data yielding descriptive data for the total district. The second procedure created a dichotomous grouping based on age. This analysis provided data for two age categories: those brothers 55 years or older and those younger than 55.

Procedure

The survey was administered to 163 Christian Brothers in the New Orleans/Santa Fe district. The survey included a cover letter, the survey, and a response sheet. The cover letter contained a brief rationale of the survey design and directions for completing the survey. The response sheet was an NCS computer form. Group mean scores for each category were calculated. Group mean scores were also calculated for two sub-groups based on age.

Analysis of Data

114 brothers (70% of the district's membership) participated in the second survey. This is a decrease of 42 as 156 brothers responded to the first survey. It should be noted that this decreased number is an important factor in the interpretation of the data in that it reduces the generalizability of the data.

Another factor is the reduced number of valid responses. A scan of the response sheets showed a significant number of coding errors. Double coding (bubbling in two responses when only one was allowed), inappropriate coding (bubbling in "e" when the choices were "a" through "d"), and the absence of responses (skipping an item) reduced the number of valid responses.

These two factors resulted in unequal totals among items and restricted the number and type of comparisons made. Because of the unequal totals, the conversion of raw data into percentages may result in what appears to be a statistically significant percentage. However, this variance may be a product of a small sample size. Additionally, comparisions between percentages in survey 1 with those in survey 2 are inappropriate unless sample size is linked to these comparisions.

The analysis of data for survey 2 is presented in two sections:

1. Data describing the district
2. Data reported according to age groups

Analysis of Data-Survey 2
Christian Brother New Orleans/Santa Fe District
Step 3 - Implementation Process
Proposition 15, District VI

Table 1
Number of Respondents by Assignment

Assignment	# of respondents	% of respondents
Principal	10	9%
Asst. Adm.	6	5%
Teacher	45	39%
Ancillary Personnel	18	15%
District, Regional, International Service	10	9%
Sabbatical/Study	2	2%
Retired	17	15%
Non-traditional	7	6%

Table 2
Additional Assignments

Assignment	# of respondents	% of respondents
Director/sub-dir.	7	6%
Voc. Coord.	8	7%
Member of Bd.	13	11%
District Council	4	3%
More than 1 add. assign.	15	13%

Table 3
Type of Baccalaureate Degrees Held by Respondents

Degree	# of respondents	% of respondents*
B.S.	20	17%
Eng./Lit.	42	37%
SS/Soc. Sc.	24	21%
Special Areas	9	8%
Business	6	5%

*does not equal 100%

Item 11-Dual baccalaureate degrees

11 (10%) respondents indicated that they held two baccalaureate degrees.

Table 4
Respondents with Master Degrees

Type of Degree	# of respondents	% of respondents
Religious Studies	16	14%
Guidance/counseling	7	6%
Ed. Ad./Supervision	9	8%
Curriculum	42	37%

Table 5
Respondents with Doctorates

Type of Degree	# of respondents	% of respondents
Theology/Religious St.	0	0%
Higher Education	5	4%
Ed.Ad./Curriculum	5	4%
Psychology/Beh. Sc.	1	1%

Item 14-Certification in Elementary Education

55 (48%) respondents indicated that they were certified in elementary education.

Item 15-Uniform community living more than common schedule

100 (88%) of the respondents indicated that uniform community living means more than a common daily schedule of activities. 9 (8%) responded "no".

Item 16-Community lifestyle should reflect population served

54 (47%) of respondents felt that the community lifestyle should be reflective of the population served. 55 (48%) did not agree.

Item 17-Common Lasallian philosophy as related to behavior

63 (55%) of respondents said "yes" a common Lasallian philosophy is evident in the behavior of the brothers as perceived by those outside the community. 46 (40%) said that a common philosophy is not reflective in the behavior of the brothers.

Item 18-Significance of Rituals

92 (80%) responded "yes", rituals play a significant role in the life of religious. 16 (14%) responded "no".

Item 19-Restructuring the Rituals

90 (80%) responded that some rituals need restructuring if they are to have meaning today. 15 (13%) responded "no".

Item 20-Changing Rituals

86 (75%) responded that there are rituals that need to be changed. 19 (17%) responded "no".

Item 21-Community Action Plan (CAP) allows input.

100 (87%) responded "yes"; 10 (8%) responded "no".

Item 22-Adequate inservice re: CAP

56 (49%) felt there was adequate inservice. 10 (9%) answered "no".

Item 23-Evaluation of CAP is effective

34 (30%) of respondents felt the evaluation of the Community Action Plan was effective. 72 (63%) felt the evaluation process was not effective.

Item 24-Balance between planning and evaluating CAP

31 (27%) responded "yes" while 73 (64%) responded "no".

Item 25-Knowledgeable about Initial Formation Program

104 (91%) felt brothers must be knowledgeable about the IFP. 5 (4%) did not.

Item 26-Inservice and IFP

82 (72%) felt that inservice should be provided. 22 (19%) responded "no".

Item 27-Private ownership of radios, etc.

63 (55%) responded "yes", private ownership is consistent with modern day religious life. 46 (40%) responded "no".

Item 28-District policy re: ownership of automobiles

63 (53%) agreed that the present policy regarding private ownership should be maintained. 44 (37%) did not agree.

Item 29-Use of money from outside sources

18 (16%) responded "yes", brothers receiving money from outside sources should be able to spend the money any way they choose. 93 (82%) responded "no".

Item 30-Personal telephones

26 (23%) responded "yes" while 81 (75%) responded "no".

Item 31-Membership in health spas, etc.

49 (43%) responded "yes", membership is consistent with modern day religious life. 58 (51%) responded "no".

Item 32-Closing schools

70 (61%) felt that certain schools/apostolates may be closed so that more brothers may be assigned to the remaining schools/apostolates. 41 (36%) responded "no".

Item 33-Brother assigned as chair for religion department

71 (62%) felt that top priority should be given to naming a brother as chairman of a religion department. 39 (34%) responded "no".

Item 34-District needs first

88 (77%) felt that district needs should be the primary criterion for making personnel assignments. 23 (20%) responded "no".

Item 35-Retention of traditional apostolates during RIF

82 (72%) felt that during reduction in force procedures, priority should be given to the retention of traditional school apostolates. 29 (25%) did not agree.

Item 36-Non-traditional apostolates/self-supporting

59 (52%) felt that non-traditional apostolates should remain open only if they are self-supporting. 45 (40%) responded "no" to this question.

Item 37-Keep profitable schools

46 (40%) indicated that any school that is financially profitable to the district should be kept open. 60 (53%) did not agree.

Item 38-RIF conditions/judging apostolates on merit

92 (81%) indicated that when there is a need for a reduction in apostolates, each apostolate should be judged on its merits. 15 (13%) responded "no".

Item 39-Assignment to non-school apostolates

16 (14%) indicated an interest in a non-school apostolate. 86 (75%) responded "no".

Item 40-Work in the Third World

35 (30%) responded "yes", they would like an assignment to the Third World. 67 (58%) responded "no".

Item 41-Direct service to the poor

58 (51%) responded "yes", they would like to be involved in direct service to the poor. 43 (38%) indicated that they would not like to be involved in this type of apostolate.

Item 42-Want to be transferred

8 (7%) indicated that they would like to be transferred. 92 (81%) responded "no".

Items related to retirement.

Item 43-More retirement seminars

17 (15%) responded that more seminars are needed. 21 (18%) responded "no".

Item 44-Mid-Years mandatory

14 (12%) responded that Mid-Years program should be mandatory. 26 (22%) responded "no".

Item 45-One retirement facility

5 (4%) responded in favor of one retirement facility. 35 (31%) responded unfavorably.

Item 46-Choice of retirement community

34 (30%) felt that retired brothers should be able to choose their own retirement community. 5 (4%) responded "no".

Items Related to Assignment

Table 6
Length of Time in Current Assignment

Number of years in current assignment	# of respondents	% of respondents
1 year or less	15	13%
1-3 years	20	17%
more than 3 yrs.	5	4%
more than 5 years	69	61%

Table 7
Length of Time in Previous Assignment

Number of years in previous assignment	# of respondents	% of respondents
1 year or less	19	17%
1-3 years	36	32%
more than 3 years	14	12%
more than 5 years	41	36%

Table 8
Comparison of Last Two Assignments

Type of assignments:	# of respondents	% of respondents
Similar (same org. level)	36	32%
Same level/diff. resp.	22	19%
Completely different	50	44%

Table 9
Geographic Location of Last Two Assignments

Geographic region	# of respondents	% of respondents
Same region	61	54%
Different region	39	34%
Outside district	6	5%

Table 10
Important Factors in Choosing Another Assignment

Factors	# of respondents	% of respondents
Same region	16	14%
Same field/speciality	28	25%
Something important	58	51%

Table 11
Highest Priority for Incoming Visitor

Items	# of respondents	%
Religious life of comm./individuals	67	59%
Educ. apostolates sch/individuals	11	10%
Lasallianization of lay colleagues	8	7%
Recruitment, formation, employment	19	17%
Financial conditions of district	2	2%

Table 12
Lowest Priority for Incoming Visitor

Items	# of respondents	%
Religious life of comm./individuals	1	.09%
Educ. apostolates sch/individuals	8	7%
Lasallianization of lay colleagues	35	31%
Recruitment, formation, employment	5	4%
Financial conditions of district	60	53%

Summary of Results

The purpose of the survey was to provide data regarding the personal concerns and interests of individual brothers and to assess the degree to which the concerns and interests were being met by the Christian Brother organization. The survey yielded data in 10 areas. The data were analyzed by group mean for each individual category and by comparison of means with age group. It was determined that the preconceived belief of philosophical differences between age groups and regions did not exist. This is consistent with the results of the first survey. Positive attitudes towards the inclusion of non-traditional apostolates within the traditional mission for the brothers and a strong belief regarding the need to provide direct service to the poor were dispersed evenly among the young and old. This is in contradiction to the preconceived idea that the older brothers would be more supportive of or interested in traditional assignments. The belief that brothers were not inclined to accept assignments outside their own geographical region, that older brothers were the more experienced group in elementary educational experience, that the retention of traditional apostolates should be a first priority, and that rituals were among the most important elements of religious/community life were supported by the survey results. The data also revealed a limited number of brothers who had been involved in a transfer within the past 5 years. While job assignments at a site might vary, the over-all transfer rate is low. Regarding the responsibilities of the district administrator (Visitor), a majority of the brothers felt that the religious life of the community/individuals is the first priority and that attention must be given to the financial conditions of the district.

Interpretation of Results

A comparison of mean scores for the items focusing on the meaning of uniform community living, the retention of traditional apostolates, the need for rituals, and the knowledge level of brothers re: their understanding of the initial formation program and the CAP showed little variance. Most of the brothers shared common beliefs in these areas. However, there was a disparity in item 16 which refers to community lifestyle. The brothers were evenly split between those who believe that the brothers' lifestyle should reflect the population served (47%) and those who do not (48%). Disparities also existed in the area of belief regarding the link between Lasallian

lifestyle and the behavior of the brothers. 55% of the respondents felt that a common Lasallian philosophy is evident in the lifestyles of the brothers while 40% responded "no", a common philosophy is not evident.

A comparison of scores for items focusing on the private ownership of material goods and the use of personal monies by the brothers revealed significant differences in beliefs. 55% of the brothers felt that private ownership of radios, etc. was consistent with the modern day religious life; 40% did not. 75% did not feel that a brother should have a private telephone and 82% did not feel that money brothers earned or received from private sources should be kept by the individual brother. The item re: memberships in health spas, etc. revealed a split with 43% of the brothers saying the memberships are consistent with modern day religious life and 51% responding "no".

The items dealing with district needs and the presence of brothers within a school yielded little disparities with most brothers indicating that district needs should come first and that brothers should be assigned as chairmen of religion departments. While most brothers (72%) felt that traditional apostolates should be kept open, even during times of RIF, only 40% felt that any school which is financially profitable should be kept open. 81% of the brothers felt that during RIF apostolates should be judged on merit. Most brothers (86%) did not want to be assigned to non-traditional apostolates even though they did not dislike the idea of including non-traditional apostolates as part of the organization's mission. Only 30% of the brothers would like an assignment to the Third World and 81% of the brothers said they would not want to be transferred.

While the number of brothers being transferred routinely is limited, this reluctance could prove to be a problem if their apostolates are closed. The brothers want the maintenance of an apostolate to be predicated on merit, yet, they also feel that the financial problems of the district must be handled.

Conclusions

The results of this survey confirmed the usefulness of this research method in that the descriptive data were easily interpreted and could be applied by the Christian Brothers in making educational decisions including those involving changes in policies and the reassignment of staff. The data from the first survey were used to draft preliminary proposals for change. The second survey provided specific information re: the personal perceptions of the brothers. Using the information shown in the analysis, the district administrators will have a data base upon which to predicate internal decisions impacting the district, the community, and the individual brothers.

Recommendations for Further Study

The District Council should authorize the third step of the data gathering procedure which provides for personal interviews. By interviewing a representative sample of brothers, additional data can be gathered re: the reasoning used by the brothers when responding to the second survey.

Analysis of the Data of Survey 2
(Crosstabulation Using Age Groups)

Age Groups
Young group: those respondents 55 years or younger
Mature group: those respondents over 55 years of age

Table 1
Assignments/Age Groups

Assignment	Young	Mature
Principal	6	4
Asst. Adm.	5	1
Teacher	26	19
Ancillary Personnel	7	11
District, Regional,etc.	3	7
Sabbatical/study	2	0
Retired	0	17
Non-traditional	2	5

Table 2
Additional Assignments/Age Groups

Assignment	Young	Mature
Director/sub-dir.	3	4
Voc. Director	6	2
Member of Board	9	4
District Council	4	5
More than 1 add. assign.	8	2

Table 3
Baccalaureate Degrees/Age Groups

Degree	Young	Mature
B.S.	14	6
Eng./Lit.	17	25
SS/Soc. Sc.	9	15
Special Areas	6	3
Business	3	3

Item 11

2 respondents of the young group and 9 respondents in the mature group hold dual baccalaureates.

Table 4
Master Degrees/Age Groups

Degree	Young	Mature
Religious Studies	9	7
Guidance/counseling	6	1
Ed. Ad./Supervision	4	5
Curriculum	18	24

Table 5
Doctorates/Age Groups

Degree	Young	Mature
Theology	0	0
Higher Education	4	1
Ed. Ad./Curriculum	1	4
Psychology/Beh. Sc.	1	0

Item 14-Certification in Elementary Education
Significant variance between age groups. 6 (11%) of younger group and 49 (83%) of mature group have elementary certification.

Item 15-Uniform community living more than common schedule
No variance from group totals. Both groups responded "yes".

Item 16-Community lifestyle should reflect population served

Item 17-Common Lasallian philosophy as related to behavior
No variance between age group totals and group totals. There is a split between "yes"/"no" responses.

Item 18-Significance of Rituals
No variance. Both groups (age and district) answered "yes".

Item 19-Restructuring the Rituals
Younger group responded slightly higher in "yes" column-92%/80%. Both groups (age and district) responded "yes".

Item 20-Changing Rituals
Younger groups responded slightly higher in "yes" column-90%/74%. Both groups (age and district) responded "yes".

Item 21-Community Action Plan allows input
No variance. Both groups (age and district) responded "yes".

Item 22-Adequate inservice re: CAP
No variance. Even split between groups (age and district).

Item 23-Evaluation of CAP is effective
Younger group slightly higher in "no" response-75%/60%.
District total-32%/67%.

Item 24-Balance between planning and evaluating CAP
Mature group slightly higher in "yes" responses-18%/40%.
District total-30%/70%.

Item 25-Knowledgeable about Initial Formation Program

Item 26-Inservice and IFP
No variance. Both groups (age and district) responded "yes".

Item 27-Private ownership of radios, etc.
Younger group responses slightly higher in "yes" column-63%/53%. Even split between age groups and in district totals.

Item 28-District policy re: ownership of automobiles
No variance. Even split in both age and district totals.

Item 29-Use of money from outside sources
Younger groups slightly higher in "yes" response-23%/9%. No variance between age and district groups. Both groups responded "no".

Item 30-Personal telephones
Younger group responded slightly higher in "yes" column-31%/19%. No variance between age and district groups. Both responded "no".

Item 31-Membership in health spas, etc.
Younger group responded slightly higher in "yes" column-62%/32%. Mature group responded slightly higher in "no" column-38%/68%. Even split in age totals and district totals.

Item 32-Closing schools
Younger group responded higher in "yes" column-77%/23%. Mature group showed even split. District totals were 63% yes/37% no.

Item 33-Brother assigned as chair for religion department
Younger group split-52%/47%. Mature group-74% yes/25% no. District totals-64%/36%.

Item 34-District needs first

Item 35-Retention of traditional apostolates during RIF
No variance. Both age and district totals showed "yes".

Item 36-Non-traditional apostolates/self-supporting
Younger group totals-35%/66%. Mature group totals-75%/25%. District totals even split.

Item 37-Keep profitable schools
Younger group responded "no"-30%/70%. Mature group split-54%/46%. District total showed even split.

Item 38-RIF conditions/judging apostolates on merit
No variance. Both age and district groups responded "yes".

Item 39-Assignment to non-school apostolates
Younger group responded slightly higher in "yes" column-28%/72%. Mature group totals-3%/96%. District and age groups responded "no" to question.

Item 40-Work in the Third World
Younger group split-45%/55%. Mature group reflects district total-1/3 "yes"/ 2/3 ""no".

Item 41-Direct service to the poor
Younger group split 66%/34%. Mature group and district totals reflect even split.

Item 42-Want to be transferred
No variance. Age and district groups responded "no".

Retired Brothers Only (Items 43-46)

These questions could not be analyzed due to the extensive miscoding. A number of respondents who are not retired answered these questions.

Item 47-Length of time in current assignment
No variance between age groups or with district totals.

Item 48-Length of time in previous assignment

Item 49-Comparison of last two assignments

Item 50-Geographic location of assignments
No significant variance.

Item 51-Factors in choosing another assignment
Slight variance between younger and mature groups with mature group preferring assignments in same region (9% younger/ 22% mature).

Items 52-53-Priorities for incoming Visitor
No variance between age groups and district totals.

Summary of Results

Survey data were re-tabulated to reflect the response totals of brothers according to age groups. The two age groups were identified as follows: the younger group-those respondents 55 years or younger and the mature group-those respondents over 55 years of age. The data were analyzed by comparing group means for each individual category and by comparison of group means to sub-groups (young and mature). The expectation that older brothers would respond overwhelmingly along traditional lines and that younger brothers would show more variance in their responses was not shown to be true. The support for non-traditional apostolates was evenly dispersed across both age groups. While the responses of the younger brothers indicated slightly higher support for the use of material goods, these respondents also indicated less support for traditional roles as indicated by item 33, the assignment of a brother as chairperson for a religion department. The mature group expressed more interest in non-traditional apostolates, yet it was the younger group that indicated an interest in an assignment in a non-traditional setting. Interest in work in the Third World reflected the same split evidenced in district totals.

Interpretation of Results

A comparison of mean scores showed little variance between groups in all items except item 14, elementary certification, item 32, closing of schools, item 36, non-traditional apostolates, and item 41, direct service to the poor. The transfer rate of both age groups is similar to the district rate. As the financial condition of the district may necessitate the closure of some schools, the impact of such action should significantly effect both age groups. The concern for the availability of staff for Christian Brother schools is significant. The mean age of brothers in the young group is over 40 and the general reluctance of brothers to change regions or assignments could negatively influence the number and type of apostolates that can be sustained.

Appendix A

Survey Number 1
New Orleans-Santa Fe District
Step 3-Implementation Process
Proposition 15, District Chapter VI

Please be sure you have completed the preliminary coding on your answer sheet before answering these questions.

Please choose the statement that indicates the work at which you spend MOST of your time. Mark this choice as A on the answer sheet. Leave remaining choices blank.

____ 1. I am a principal/president of a school.
____ 2. I am an assistant administrator of a school.
____ 3. I am a teacher in a school.
____ 4. I am in an ancillary position in a school (guidance counselor, librarian, maintenance, etc.)
____ 5. I am in District, Regional or International service of the Institute.
____ 6. I am on full time study or sabbatical.
____ 7. I am retired.
____ 8. My apostolate is not in a traditional school setting.

9. Please indicate the highest degree earned:

A. Bachelor of Arts
B. Bachelor of Science
C. Masters
D. Masters Plus 30
E. Doctorate

10. Using this list, please indicate each program in which you were a participant.

A. CIL
B. Second Novitiate
C. Sangre (100 days)
D. Mid-years
E. I attended the 1986 convocation in Santa Fe.

The following are items which either traditionally or currently are considered part of our religious life. Please indicate whether you personally think the items listed are: A. essential, B. desirable, or C. optional to the religious life.

ITEM	A ESSENTIAL	B DESIRABLE	C OPTIONAL
11. Holy Mass	___	___	___
12. Communal Meditative Prayer	___	___	___
13. Communal Vocal Prayer	___	___	___
14. Scheduled Spiritual Reading	___	___	___
15. Rosary recited in common	___	___	___
16. Annual District Retreat	___	___	___
17. Wearing of the Religious Habit	___	___	___
18. Attendance at Community Meetings	___	___	___
19. Reddition (Personal Interviews)	___	___	___
20. Meals taken in common	___	___	___
21. Recreation in common	___	___	___
22. Community Annual Program	___	___	___
23. Residing in a religious community	___	___	___
24. Simplicity of life-style	___	___	___
25. Authority of the Director	___	___	___
26. Friendly relationship with the Brothers	___	___	___

Please indicate the degree to which the following items should be included in your religious life. Mark as follows: A. daily, B. frequently, C. occasionally, and D. not at all.

ITEM	A DAILY	B FREQUENTLY	C OCCASIONALLY	D NOT AT ALL
27. Holy Mass	____	____	____	____
28. Communal Mediative Prayer	____	____	____	____
29. Individual Meditative Prayer				
30. Communal Vocal Prayer	____	____	____	____
31. Spiritual Reading (Private)				
32. Scheduled Spiritual Reading	____	____	____	____
33. Recitation of Rosary (Private)				
34. Rosary recited in common	____	____	____	____
35. Wearing of Religious Habit	____	____	____	____
36. Meals taken in common	____	____	____	____
37. Recreation in common	____	____	____	____

Use the following code to answer questions 38-52.
Mark A for yes, B for no.

A	B		
Yes	No	38.	Community living throughout the district should be uniform.
Yes	No	39.	While there are some non-traditional communities in the district, there should be an effort to reduce this number.
Yes	No	40.	I prefer the Community Annual Program as the means for determinimg our community living.
Yes	No	41.	I am content in my present community.
Yes	No	42.	I am knowledgeable about the philosophy of the Initial Formation Program.
Yes	No	43.	Implementation of the Initial Formation Program appears to be consistent with the district's philosophy.
Yes	No	44.	I cope with the reality of the decline in vocations in a Spirit of Faith, trusting in Divine Providence.
Yes	No	45.	Fewer men are attracted to the Brothers' life because of the way that life is currently lived in the district.
Yes	No	46.	The overall decline in the number of brothers is consistent with the decline of religious vocations.
Yes	No	47.	The quality of the aspirants is more important

than their quantity.

Yes No 48. The decline in the number of vocations is a trend that can be reversed.

Yes No 49. Christian Brothers' impact on education is directly related to the number of brothers in a school.

Yes No 50. The impact of Christian Brothers in the school is more a product of the quality of their presence than the number of brothers.

Yes No 51. A common Lasallian educational philosophy is operative in our schools.

Yes No 52. We should actively support brothers who indicate a preference for a non-school apostolate.

In the event of my transfer, I would accept assignment to the schools listed below A. enthusiastically, B. indifferently, C. with difficulty.

SCHOOL	A ENTHUSIASTICALLY	B INDIFFERENTLY	C WITH DIFFICULTY
53. Cathedral-El Paso	___	___	___
54. Cathedral-Carmel	___	___	___
55. Catholic High New Iberia	___	___	___
56. Christian Br. Academy	___	___	___
57. Christian Br. School	___	___	___
58. College of Santa Fe	___	___	___
59. De La Salle	___	___	___
60. Marian-Christian Houston	___	___	___
61. Mullen	___	___	___
62. Notre Dame Shreveport	___	___	___
63. Rummel	___	___	___
64. St. Michael's	___	___	___
65. St. Paul's	___	___	___

Please mark items 66-69. Use A for yes or B for no.

___ 66. I don't want to be assigned to a school.

___ 67. At some time in my apostolic career, I would like to work in the Third World.

___ 68. At some time in my apostolic career, I would like to be involved in direct service to the poor.

___ 69. I do not want to be transferred.

Indicate "Yes" or "No". Use A for yes, B for no.

A B

Yes No 70. I accept the increasing role of the lay-colleague in our schools.
Yes No 71. The role of the lay-colleague in our schools should be defined primarily as that of support non-administrative personnel.
Yes No 72. Lay-colleagues in our schools are a "necessary evil".
Yes No 73. Rather than work under a lay chief administrator, I would ask to be transferred.
Yes No 74. I feel that my work is appreciated by those for whom I work.
Yes No 75. The Christian Brothers' primary apostolate should remain focused on the school.
Yes No 76. I am dissatisfied in my present apostolate.
Yes No 77. Occasionally I experience long periods of discouragement about my work.
Yes No 78. Frequently I think about changing jobs.
Yes No 79. I wish someone would suggest alternate work for me.
Yes No 80. Retirement means that I am not obligated to do any specific work unless I volunteer to do it.
Yes No 81. Unless the school has a policy mandating retirement at a given age, retirement should be voluntary.

Numbers 82-85 are to be answered by RETIRED brothers only.

A B

Yes No 82. I am frustrated in retirement because I feel I can be of some service in the school but have not been asked to help.
Yes No 83. I have found an alternate apostolate for my retirement.
Yes No 84. I wish someone would help me find an alternate apostolate for my retirement.
Yes No 85. I received help to prepare for retirement.

Knowing that the items listed below are all a part of the role of the Brother Visitor, please mark A for the one item to which you believe the incoming Visitor should give the HIGHEST priority and E for the one item to which you believe he should devote the LEAST amount of time. Leave all other items blank.

___ 86. Religious life of the community
___ 87. Religious life of the individual brother
___ 88. Educational apostolate of the schools
___ 89. Educational apostolate of the individual brother
___ 90. Lasallianization of the lay-colleague in our schools
___ 91. Recruitment and formation
___ 92. Financial conditions district
___ 93. Effective employment

Analysis of Data
Survey 1

Introduction

Historically, religious organizations have employed autocratic models of decision making (Arbuckle, 1987.) High level administrators such as bishops, pastors, and provincials, were viewed as having ultimate authority residing in the position. Organizational needs took presidence over individual needs and this operative model was generally accepted by the members without question. However, the counter-cultural movements of the 1960's impacted the way individuals perceived their role in these organizations. A concern for self was brought to the foreground of attention. Individuals began to realize that not all of their needs could or should be met within the religious organization. This challenge to the traditional organizational structure resulted in confusion and disunity. The inevitable consequence of this disparity between organizational and individual needs was a conflict leading to a major exodus of religious.

In the last twenty years the leaders of religious organizations have come to accept more and more the operative principles of the behavioral sciences. Utilizing these principles, administrators and subordinates have become aware of the fact that individual need and organizational need are not mutally exclusive. The evidence of this understanding is the evolution of the decision making process from autocratic to a more democratic approach.

One organization in the process of grappling with this transition is the religious order, Christian Brothers New Orleans/Santa Fe District. In response to a Christian Brother District Chapter mandate, the provincial and district leaders were given the task of making major educational and apostolatic changes. The approach used to accomplish this task was unique in that input was solicted from all members prior to the drafting of any proposal for reorganization. This paper describes the procedure used by the Christian Brother organization.

Statement of the Problem

The Christian Brother organization is the largest order of teaching brothers in the Catholic Church. The Christian Brother New Orleans/Santa Fe District covers a four state area and provides staff for junior high, secondary, and collegiate institutions. The Christian Brother organization is currently facing a shrinking workforce which is forcing the organization to rethink its current allocation of

resourses including the reassignment of staff and the possible closing of schools. Since the district membership is limited to 163 men, any major reorganization will directly impact all of the members.

Research indicates that individuals handle change better when they are part of the process yielding the change. For this reason, those charged with the responsibility for gathering data decided to use survey research methods which is an efficient and effective way of soliciting input from all the membership. Additionally, survey research can provide both descriptive as well as relational data. These data will be used by the elected members of the forthcoming district chapter to implement the mandate, Proposition 15.

Definition of Terms

District: The smallest administrative unit of a religious organization.

District Chapter: The policy-making authority which meets every three years to establish the long-range goals for the district.

District Council: The legislative policy-making authority within a district which meets quarterly to deal with administrative matters.

Provincial: Title given to the highest administrative officier within in a district.

Delimitations of the Study

The study is limited by the following factors:

1. The survey population is limited to Christian Brothers New Orleans/Santa Fe District, thus, the results may not generalize to other geographic areas.
2. The Christian Brother organization specializes in secondary education and is unique in that it is both an educational and religious organization. Survey results may not generalize to other religious orders.

Methodology

The instrument used was a survey developed by the researchers with input from committee members and the district council. The purpose of the study was to provide the Christian Brother organization with a description of the perceptions of its members as related to the direction and scope of the organization and also to describe the degree of congruency between the professed beliefs of the organization and the action of its members.

The survey was designed to gather data that described the perceptions of the district as a whole and could also be used to analyze sub-groups. These sub-group analyses would address three questions: do the informal perceptions of the brothers match those given in a research instrument, are the perceptions of the older members different than those of the younger brothers, and does the clustering of communities into two regions create dichotomous perceptions?

The survey instrument contains 93 items and addresses 15 categories (see Appendix 1.) The categories included: age range, apostolic work, degrees earned, official institute special enrichment programs, weighted external indicators of the religious life, weighted external indicators of the individual brother's religious life, community and formation questions, perceptions about the diminishing number of brothers, perceptions of the impact of the number of brothers per school site, attractiveness of each school to the individual brother, the perceptions of lay colleagues by brothers, information regarding job satisfaction, the retirement issue, and priorities for incoming provincial.

Procedure

The survey was administered to 163 Christian Brothers within the New Orleans/Santa Fe district. The survey consisted of a cover letter and a response sheet. The cover letter contained a brief rationale of the survey design and directions for completing the survey. Group mean scores for each category were calculated. Group mean scores were also calculated by age and region.

Analysis of Data

89% of the brothers responded to the survey. Table 1 shows the distribution of respondents by job assignment.

Table 1

Distribution by Job Assignment

Assignment	Number(%)
Principals	11 (7)
Asst. Adm.	8 (5)
Teachers	57 (38)
Ancillary	29 (20)
Service	12 (8)
Sabbatical	3 (2)
Retired	16 (11)
Apostolate	14 (9)

Table 2 presents distribution of highest degrees earned.

Table 2

Degrees	Number (%)
B.A.	24 (17)
B.S.	5 (3)
M.A.	59 (41)
M.A.+30	37 (25)
Doctorate	11 (8)

*6% of respondents miscoded or did not answer this question.

The first phase of the analysis examined the data from two perspectives: responses by individual categories yielding group means and responses by the larger categories of religious convictions/actions and education philosophy/application. Some of the individual categories described the respondents' religious beliefs and the actions which best reflected these beliefs. As the Christian Brother organization is both a religious order and an educational institution, religious convictions strongly influence their educational philosophy. These religious beliefs were considered in the analysis of the educational categories.

The categories focusing on an individual's religious convictions were items 11-26, weighted external indicators of the religious life, and items 27-37, weighted external indicators of the individual brother's religious life. As the administrators believed that the religious convictions of the membership directly impacted the educational philosophy of the organization as reflected in their apostolates, these data were analyzed and presented as such.

In items 11-26, with the exception of three items, 14,19, and 20, more than 50% of the respondents strongly believe in the activities commonly associated with the religious life. In items 27-37, the data regarding the external indicators of the individual brother's life were consistent with items 11-26. This analysis indicates that there is a shared acceptance of these activities.

The next categories also focused on the structure of the order, specifically the concept of community living, items 39-41, the philosophy of the training program for aspirants, items 42 and 43, and the concerns about the decline in membership, items 44-48. The only disparate data shown in these items are differing viewpoints about the acceptance of a non-traditional community life. 50% of the respondents feel that there should be non-traditional communities within the district. Within this number are the responses from 14 brothers currently living in non-traditional communities.

The data from items 44-51 show that the majority of brothers (82%) feel that the presence of brothers at the school site affects the quality of education. However, there is conflicting data as to the number of brothers needed to affect this impact. 46% of the respondents feel that the number of brothers, rather than the quality of brother, is the more important factor. This is significant considering the diminishing number of brothers and the need to restructure the type and number of apostolates as evidenced in the district's chapter mandate. Item 75 further demonstrates the importance of these concerns in that 88% of the respondents feel that the primary focus of the Christian Brother organization should be the school.

The next set of items, 53-69, dealt with the attractiveness of each school to the individual brother and the brother's perception of his present assignment. The data revealed that a number of schools were perceived as less attractive work sites. This perceived undesirability was evident across the group regardless of assignment. The perceptions of those currently assigned to these "undesirable work locations" were consistent with the rest of the group.

The concept of lay-colleagues as on-site school personnel was examined in items 70-73. The data show that most respondents

understand the increasing role of the lay-colleague in the Christian Brother schools and accept this role.

The remaining items, 76-85, focused on job satisfaction, opportunity for job change, and retirement. The responses showed that only 6% of the respondents were dissatisfied with their jobs and considered changing jobs. Data from those in non-traditional school settings are consistent with data from those in traditional settings. The majority of the retirees felt satisfied in their current work.

The second phase of analysis involved the comparison of data based on the responses of two groups: respondents living in the western region (New Mexico, Colorado, and the city of El Paso) and the southern region (Louisiana and the city of Houston,Texas). As stated previously, the Christian Brother administrators believed that there would be a variance in responses between the two groups. A third group was created to obtain data from those brothers on special assignment, i.e., not part of either region.

Table 3
Membership by Regions

Region	No. of Brothers
Western	53
Southern	101
Special Assign.	9

An analysis of the items dealing with religious activities showed that there is little variance between regions and between either region and the general survey totals.

In items 38 the individual variances parallel mean scores. Considering the variety of community structures within the district, the term "uniform community living" must be clearly defined prior to interpretation.

In items 38-52 the data show no significant variance between means. However, where there was variance, the higher percentages were from those in the southern region.

In items 53-65 the responses regarding desirability of school assignments were consistent with general survey data. This analysis did not assume a reason for the responses. Interpretation was limited to raw data and crosstabulations.

Group means for all remaining items were consistent with each

other and with the general survey means.

The third phase of analysis focused on the comparison of responses by age groups. The younger age group consisted of those brothers 55 years or younger. The mature group referred to those brothers over the age of 55.

Table 4
Age Groups

Age	No. of Brothers
55 or younger	71
56+	92

The analysis showed no significant variance in the mean scores for items 11-37, with the exception of item 18. In this item 82% of the younger group indicated that community meetings were an essential part of their religious life in contrast to the 56% of the mature group.

In items 38-48 and 40-48 there is no significant difference in means.

In item 39 there was a significant number of younger brothers who responded "no", the Christian Brothers' impact on education is directly related to the number of brothers in a school. An equally significant number of mature brothers responded "yes" to this question. These data should be used when considering reduction of services or assignment of staff. This is consistent with responses to item 49. Item 50 is best analyzed in reference to these items in that both groups consider the quality of the brother more important than the quantity. However, there is no indication as to the number of brothers needed to achieve an impact.

In items 51 and 52 there was no difference in means between groups or between groups and general survey totals.

In items 53-65 the responses showed that four schools were perceived as undesirable assignments by both the younger and mature group. More of the younger brothers felt that an assignment to these schools would be "accepted with difficulty".

In items 66-85 there was no significant variance of means.

Summary of Results

The purpose of the survey was to provide descriptive data regarding the perceptions of the membership in two areas: the professed beliefs of the members and the degree to which these beliefs and the members' actions were congruent. The survey design yielded data in 15 areas. These data were analyzed by group mean for each individual category, by comparison of means between the two subgroups and by a comparison of sub-group means with group means. It was determined that the preconceived belief of philosophical differences between age groups and regions did not exist. Conservative attitudes were dispered among young and old, i.e., half of the members across age groups had conservative attitudes. It was also determined that there was consistency in the responses describing the external indicators of the relgious life and the external indicators of an individual brother's life. There were only two areas of disparity: the perception as to the number of brothers needed at a school site in order to make an impact and the perception of the desirability of individual school sites. Certain worksites were described as wholly undesirable to all groups and a significant number of other sites were viewed with mixed perceptions.

Interpretation of Results

A comparison of the mean scores for the items focusing on external indicators of the religious life shows minor variances. However, the item addressing "uniform community living" yielded interesting results in that a significant number of younger brothers answered "no" while an equal number of older brothers answered "yes". It should be noted that embedded in the "no" responses are the fourteen brothers who are currently living in non-traditional communities. This disparity did not exist across regions.

While there was no significant differences in the mean scores for item 41, it should be noted that 14 respondents, 7 older brothers and 7 younger brothers, indicated that they were not content in their present community. The questions does not provide for interpretation in that there is no way of knowing the cause for this discontentment.

There is an even split among respondents in item 45. 53% of the brothers said that fewer men are attracted to the brother's life because of the way that life is currently lived in the district. 41% answered "no". This split is also evident across age groups. To interpret these data correctly it will be necessary to clarify the respondents' interpretation of the phrase "how life is currently lived in the district".

There was a 46%/50% split in the district regarding those who do and those who do not believe the importance of Christian Brother impact on education is directly related to the number of brothers in a school(item 49). This split also occured in the comparison of means by age groups 75% of the younger group responded "no", while 60% of the older members felt that impact was directly related to numbers. These data were consistent with items 52 and 75, both of which refer to staffing. There was a 53/41% split among respondents whether the organization should actively support brothers who prefer a non-school apostolate(item 52). In item 75, 88% of all respondents within the group and across groups said that the primary focus of the organization should be the school. These data should be used when considering reduction of services, i.e., school closures and when assigning staff.

Item 50 which asked whether the impact of the brothers in a school is related to quality, was best analyzed in relation to item 49. Both young and old group considered quality more important than numbers. However, among the older members, the responses seemed to indicate that a minimum number of brothers were needed to make an impact. In both cases the focus was on quality.

Although 89% of the respondents said they were content in their present assignment, the degree of contentment was not discernable. There was no way of telling whether contentment indicated a desire to stay where they were and/or a general reluctance to relocate. The data from items 53-65 identified 3 schools which were clearly undesirable. More than 50% of all brothers, including both age groups, both regions, and those brothers assigned to these schools, said that they would accept an assignment to these three schools "with difficulty". These data do not lend themselves to interpretation as to the reason for their perceived "undesirability". In one case 0% of the respondents from the western region would accept a particular assignment with "enthusiasm". There were several cases where brothers in the western region were more reluctant to accept schools in the southern region. However, the perceptions of both groups were generally consistent. These data do not lend themselves to interpretations; therefore, there was no way of telling the reason for the perceived undesirability.

Items 66-69 were deleted as the wording was confusing. These concerns will be addressed at a later date.

There was no significant variance in the responses given to items 70-73. All groups said they accepted the role of the lay-colleague in the schools. It should be noted that 100% of the younger group responded favorably to the increasing role of the lay-colleague. Item 71 reinforced this

perception in that the younger group appears to be more open to working with the lay-colleagues in roles other than non-administrative.

The data from items 77-79 supported a general feeling of contentment in respondents' present assignment/apostolate.

Items 80 and 81 focused on the brothers' perceptions of retirement. These questions were answered by all brothers, retired and non-retirees. Most brothers felt that retirement should be voluntary, i.e., not mandated by age, unless there is a school policy.

Items 82-85 were questions for retired brothers only; therefore, the data were descriptive and no comparisons were made. 100% of the respondents in the western group indicated that they did not want help in choosing an alternate apostolate. Only 24% of this same group said they had help in preparing for retirement.

Because of miscoding, specifically the coding of more than one response, the possible misinterpretation of the wording, and because these items were designed as a set, these data were considered invalid. These items will be addressed at a later date.

Conclusions

Arbuckle (1987) states that "surveys are an exercise in consultative government." This survey allowed for the total participation by the members in the initial stages of the decision making process, thus reducing the historical tendency towards autocratic, top-down decisions making.

The results of this survey confirmed the usefulness of this research method in that the descriptive data were easily interpreted and could be applied by the Christian Brothers in making educational decisions. The data also provided a focus for internal decision-making impacting the religious dimension of the organization.

Recommendations for Further Study

A second survey should be conducted to determine the needs of the individual brother as well as the needs of the district as referenced in sub-section 3, Proposition 15. The second survey should address the following:

1. Assess personal and institutional needs.
2. Identify disparities and areas of congruency.
3. Determine if the interpretation of the term "community life today" is helping or hindering the way the brothers' needs are being met.

Analysis of Survey Data
Comparison by Age Groups

The younger age group consists of those members 55 years or younger. The older (mature) age group refers to those members over the age of 55.

Items 1-8 (y/m)

Principals	6/5
Assistant Administrators	7/1
Teachers	24/33
Ancillary	13/16
Service	3/9
Sabbatical	3/0
Retired	0/16
Apostolate	2/12

Item 9 (y/m)

B.A.	5/19
B.S.	2/3
Masters	29/30
Masters+30	15/22
Doctorates	4/7

Item 10

As indicated in general analysis report, those respondents eligible for participation in the activities are doing so. Participation in these programs should influence the responses of the participants.

Items 11-26

Except for items 12, 14, and 18, no significant difference in responses was evident between the age groups.

In item 12 the responses are evenly divided among the three choices with the only unusual statistic being the number of younger members who believe communal meditative prayer is optional (27%). Nine (9%) percent of the mature group responded optional.

Item 14

The responses of the mature group are evenly divided among the choices; however, in the younger group only 18% felt that scheduled spiritual reading was essential. 47% of this same group felt it was an optional activity.

Item 18

A significant number of younger members believe that community meetings are an essential component of their religious life (82%). This is in contrast to the 56% of the mature group responding as an essential component.

Items 26-37

In items 29, 31, 34, 35, 36, and 37 there was no statistical difference in responses between age groups.

In item 27 the mature group indicated that mass should be a daily activity (82%), while the younger group indicated this should be a frequent activity (52%).

In item 28 there is no clearly defined response among the younger members.

In item 30 both groups agreed that communal vocal prayer is an important component of an individual's religious life. However, the members of the younger group differ in whether this should be a daily or frequent activity.

In item 31 the mature group responses indicate an even split as to whether the activity should be daily or frequently (41%).

In item 32 there was no difference in responses between age groups; however, a significant number consider scheduled spiritual reading as either an optional or "not at all" activity (60%/34%). The word scheduled appears to be the variable in this item. Note: see item 31.

In item 33 the recitation of the rosary in private does not appear to be an important component of religious life among the younger group.

In item 38 there was a significant number of those in the younger group who answered "no", while at the same time there was a 50/50 split among the mature members. Note: wording is a variable.

In item 39 there was a significant number of youth who responded "no". A significant number of mature members responded "yes". Note: these data should be used when considering reduction of services or assignment of staff.

Item 40

There was no statistical difference between age groups.

Item 41

There was not statistical difference between age groups. However, it should be noted that 14 respondents (7/7) indicated that they are not content in their present community.

Item 42

One-third of each age group does not know about the initial formation program.

Item 43

43% of the respondents did not respond to this item. That % is approximately equal to the decreased number of youth answering "no" in item 42. It appears that those answering "no" chose not to answer the second related question.

Item 44

There was not significant difference between age groups.

Item 45

There was an even split between both age groups; therefore, to interpret these data correctly it is necessary to clarify the respondents' interpretation of the phrase "how life is lead in the district".

Items 46, 47, and 48

There was no significant differences between age groups.

Item 49

75% of the younger group responded "no", while 60% of the mature members feel that impact is directly related to numbers. Note: these data should be used when considering reduction of services or assignment of staff.

Item 50

This item is best analyzed in relation to item 49. Both groups considered quality more important than numbers. However, among the mature group, the response seems to indicate that a minimum number of members are needed to make an impact.

Item 51

One-half of both groups feel that no common Lassallian philosophy is operative.

Item 52

Data consistent with item 39.

Items 53, 54, 55, 58, 59, 61, 63, 64, and 65

Data between age group are consistent with survey totals; i.e., there was no variance between groups.

Item 56 and 57

A significant number of respondents do not want to be assigned to CBA or CBS. Among the younger group 57% would accept this assignment "with difficulty"(CBA) and 60% would accept assignment to CBS "with difficulty".

Items 60 and 62

A significant number of both groups indicated that an assignment to Marian-Christian Houston and Notre Dame Shreveport would be accepted "with difficulty". 70% of youth and 61% of the mature group responded "with difficulty"-Marian-Christian Houston. 65% of youth and 64% of the mature responded "with difficulty"-Notre Dame Shreveport.

Item 70

There was no significant difference between age groups; however, 100% of the younger group responded "yes" to this item.

Item 71

This item is best understood in relation to item 70. Both groups accept the lay colleague; however, the younger group appears to be more open to working with lay colleagues in roles other than non-administrative personnel.

Items 72 and 73

There was no significant difference between age groups. Note: both groups appear to have a positive attitude towards lay colleagues. These data are consistent with item 70.

Item 74

There was no significant difference between age groups; however, it should be noted that 10 individuals did not respond to this item.

Item 75 and 76

There was no significant difference between age groups.

Item 77

There was no significant difference between groups when compared to survey totals. 15 individuals (25%) in younger group responded "yes". 11 (18%) individuals did not answer this item.

Items 78, 79, and 80

There was no significant difference.

Item 81

There was no signficiant difference. Note: 23% of the younger group said that retirement should not be on a voluntary basis.

Items 82-85

There was no group variable as these items are applicable to retired members only.

Analysis of Data
Comparison of Regions-Southern and Western

Note: Three groups are used as the basis of the crosstabulations. These two groups are reflective of the geographic location of the respondents, i.e., respondents working in the southern region of the district and those working in the western region of the district. District refers to the New Orleans-Santa Fe District which encompasses the states: Louisiana, Texas, New Mexico, Colorado. The third data group is an artifical one. Data in this group represents the individual and mean responses for those respondents currently on special assignment. Special assignment is defined as one in which the individual is working outside the continental U.S. or is pursuing higher studies. This comparison of data is based on the responses of two groups- southern and western. The responses of the external group were used only in reference to mean scores and/or percentages.

Items 1-8

Except for items 2 and 7, there is an equal distribution of staff by assignment.

In item 2 8% of those in the southern group are assigned as assistant administrators while 0% of western respondents have this as a primary assignment.

In item 7 22% of the respondents from the western group are retired. 7% of the southern group are retirees. * This is not unexpected data as St. Michael's High School serves as the retirement center in the west.

Note: The responses are qualified by the word "most" appearing in the question. Thus, it is possible that an individual has more than one assignment and/or coded more than one assignment.

Item 9

Most of those with doctorates are working in the west. This is not unexpected data as the College of Santa Fe is located in the western region.

Item 10

The ratio between those attending the 1986 Convocation in Santa Fe is 2:1 (western group:southern group). This is not unexpected data as convocation was held in western region.

Items 11-26

Comparison of Categories by regions(groups)

Data indicate that there is little variance between regions and between either region and the general survey total. Note: Region populations are not equal.

There are some minor/non-significant variances that may be of interest occur in item 12, Communal Meditative Prayer, and in item 17, Wearing the Religious Habit.

In item 12 there is a difference in responses with the western region indicating that communal meditative prayer is essential (61%) while southern region responses show 45% responding "essential".

In item 17 more of the southern respondents indicate that the wearing of the religous habit is optional (63%). Western respondents indicate a 46% support for this as an "optional" activity.

Items 27-37

*See note for items 11-26.

Minor variances in items 29, 32, 33, and 35 should be noted.

In item 29 both southern and western respondents indicated that communal meditative prayer should be a daily activity; however, the southern respondents were stronger in their support (73%) than the western respondents (54%).

In item 32-33 there is minor variance across categories. This parallels the variance across groups when compared to mean totals.

In item 35 there is a minor variance within regions across categories and is consistent with data from item 17. However, it should be noted that in item 35 there are 4 response choices and in item 17 there are three. It is assumed that a natural grouping of categories "occassionally" with "never" occurred and is comparable to the category "optional" in item 17.

In item 38 the individual variances parallel mean scores. Considering the fact that there are unique community structures throughout the district, a definition for the term "uniform community living" must be established prior to interpretation of data.

In item 39 no significant variances occur.

In item 40 group percentages are consistent with means. It should be noted that a slightly higher percent of southern respondents (82%/61%) indicated "yes".

In items 41, 42, 43, 45, 46, 47, 49, and 51 there is no statistical difference between groups and mean.

In item 44 group percentages are consistent with means. It should be noted that a higher percent of southern respondents (85%/61%) indicated "yes".

In item 48 group percentages also consistent with means. However, there is a higher percentage of southern respondents (92%) indicating "yes" than western respondents (78%).

In item 50 group percentages are consistent with means. There is a slight variance between southern respondents (88%) indicating "yes" and western responses (70%).

In item 52 there is no significant variance from means. Embedded in southern "yes" responses category are 9 individuals in non-school apostolates. Deleting these responses will result in an adjusted percent reducing the variance between "yes" and "no" responses within the southern group.

Items 53-65

In item 53 more respondents in the southern group (53%) would find an assignment to Cathedral-El Paso "difficult" to accept.

In item 54 0% of the western respondents would accept an assignment to Cathedral Carmel "enthusiastically".

In item 55 only 3 respondents from the western group(6%) would accept an assignment to Catholic High-New Iberia "enthusiastically".

In item 56 only 9% of the western respondents would accept an assignment to CBA or CBS "enthusiastically". It should also be noted that respondents in both groups would accept an assignment to either school "with difficulty" (41+%).

In item 58 fewer southern respondents indicated an interest in an assignment at the College in Santa Fe.

In items 59, 60, and 63 only 2 individuals in the western group (4%) would accept an assignment to DeLaSalle, Marian Christian Houston,or Rummel "enthusiastically". In both groups a significant number of respondents would find an assignment to DeLaSalle(38%) or Marian Christian Houston (65%) difficult.

In item 61 more southern respondents would have difficulty accepting an assignment to Mullen. This is also true of Notre Dame Shreveport although the number for Notre Dame Shreveport "with difficulty" (65%) is significantly higher than the percentage for Mullen (29%) "with difficulty.

In item 64 35% of the southern respondents would have difficulty accepting an assignment to St.Michael's.

In item 65 only 4 individuals (9%) in the western region would accept an assignment to St. Paul's "enthusiastically".

Note: This analysis does not assume a reason for the responses given to items 53-65. Interpretation is limited to raw data and crosstabulations.

In items 67, 68, 70, 71, 72, 73, and 74 there is no variance from mean.

In item 75 there is a minor variances in responses in "no" category.

In items 76, 77, and 78 there is no significant variance.

In item 79 more southern respondents (14%) answered "yes" than did the western respondents (2%).

In items 80,81,82, and 83 there is no significant variance.

In item 84 which applies to retirees, 100% (13 individuals) of the respondents in the western group indicated that they did not want help in choosing an alternate apostolate.

In item 85 more respondents from the western group said they did not have help in preparing for their retirement (24%).

Appendix B

Survey Number 2
New Orleans-Santa Fe District
Step 3-Implementation Process
Proposition 15, District Chapter VI

Please be sure you have completed the preliminary coding on your answer sheet before answering these questions.

Please choose the statement that indicates the work at which you spend MOST of your time. Mark this choice as A on the answer sheet. Leave remaining choices blank.

____ 1. I am a principal/president of a school.
____ 2. I am an assistant administrator of a school.
____ 3. I am a teacher in a school.
____ 4. I am in an ancillary position in a school (guidance counselor, librarian, maintenance, etc.)
____ 5. I am in District, Regional or International service of the Institute.
____ 6. I am on full time study or sabbatical.
____ 7. I am retired.
____ 8. My apostolate is not in a traditional school setting.

In some cases brothers are holding dual positions within their communities and apostolates. For example, a brother may be department chairman and director of the community or may be a teacher and a member of a corporation board. If you hold dual positions, please answer the following question.

9. In addition to my apostolatic work, I also serve as:
   A. director/sub-director of a community
   B. vocational coordinator
   C. member of corporation board
   D. member of district council

10. Using this list, indicate the type of baccalaureate degree you received. Please mark only one category.
   A. bachelor of science/math
   B. bachelor of English/literature
   C. bachelor of social studies/social sciences
   D. bachelor-specialized areas such as special ed., library science, foreign language, computer science
   E. bachelor of business

11. If you hold dual baccalaureate degrees, please mark A next to line 11. If not, mark B.

12. Using this list, indicate your major if you have received a masters degree.
    A. religious studies
    B. guidance/counseling
    C. educational administration/supervision
    D. curriculum (any subject)
    E. do not have a masters degree

13. Using this list, indicate your area of doctoral research.
    A. theology/religious studies
    B. higher education
    C. educational administration/curriculum
    D. psychology/behavioral sciences
    E. do not have doctoral degree

Use the following code to answer questions 14-26.
Mark A for yes, B for no.

A	B	
Yes	No	14. I am certified in elementary education.
Yes	No	15. Uniform community living means more than a common daily schedule of activities.
Yes	No	16. The community lifestyle should be reflective of the population served.
Yes	No	17. The actions of brothers outside the religious community show others that there is a common Lasallian philosophy in our district.
Yes	No	18. Rituals play a significant role in the life of religious.
Yes	No	19. There are certain rituals that must be restructured if they are to have meaning today.
Yes	No	20. There are rituals in our district that need to be changed.
Yes	No	21. The Community Annual Program allows me to have direct input into structuring my community life.
Yes	No	22. Adequate inservice training for formulating the Community Annual Program has been provided.
Yes	No	23. The evaluation process for the Community Annual Program is effective.
Yes	No	24. There is a balance between the amount of time spent on formulating the Community Annual Program and evaluating it.
Yes	No	25. Each brother must be knowledgeable about the Initial Formation Program.
Yes	No	26. Inservice should be provided regarding the Initial Formation Program.

The cultural changes in the United States have altered the lifestyle of Americans particulary in the area of material goods. Individuals, including religious, must determine the need for and use of these available commodities. Keeping this is mind, please respond to the following questions.

Yes No 27. Private ownership of entertainment/recreation items such as televisions, stereos, tape recorders, etc. is consistent with modern day religious life.

Yes No 28. The present district policy regarding the private ownership of automobiles should be maintained.

Yes No 29. Brothers receiving money from outside sources should be able to spend the money any way they want.

Yes No 30. Personal telephones are consistent with modern day religious life.

Yes No 31. Memberships in health spas, opera guilds, etc. are consistent with modern day religious life.

Included in the first survey were items dealing with the relationship between the number of brothers assigned to a school and the relative impact of their presence. As schools and communities are unique in structure and focus, a single staffing policy cannot be applied. However, consideration must be given to the number and type of apostolates in relation to the available membership. The following items address these concerns.

Mark A for yes and B for no.

A B

Yes No 32. Consideration should be given to closing certain schools/apostolates so that more brothers may be assigned to the remaining schools/apostolates.

Yes No 33. Top priority should be given to the assignment of a brother as chairman of a religion department.

Yes No 34. District needs should be the primary criterion for making personnel assignments.

Yes No 35. Should a reduction in staff force the closing of schools, the retention of traditional school apostolates should take priority.

Yes No 36. Non-traditional school apostolates should remain open only if they are self-supporting.

Yes No 37. Any school that is financially profitable to the district should be kept open.

Yes No 38. When considering a reduction in apostolates, each one should be judged on its merits, not exclusively on structure (traditional or non-traditional).

Please mark items 39-42. Use A for yes and B for no.

Yes No 39. I would like to be assigned to a non-school apostolate.

Yes No 40. At some time in my apostolic career, I would like to work in the Third World.

Yes No 41. At some time in my apostolic career, I would like to be involved in direct service to the poor.

Yes No 42. I want to be transferred.

Numbers 43-46 are to be answered by RETIRED brothers only.

A B

Yes No 43. I believe there should be more retirement seminars.

Yes No 44. I believe the Mid Years Program should be mandatory.

Yes No 45 I believe there should be one retirement facility for all brothers in the district.

Yes No 46. I believe that each brother should choose his own retirement community.

Please answer these questions about your current and previous assignments.

47. I have been in my present assignment:
    a. one year or less
    b. one-three years
    c. more than three years
    d. more than five years

48. I was in my previous assignment:
    a. one year or less
    b. one-three years
    c. more than three years
    d. more than five years

49. My last two assignments including my present one were:
    a. similar as they were in the same organizational levels (ex. high schools)
    b. in the same organizational level but in different areas of responsibility (ex. high school teacher and then high school counselor/administrator)
    c. completely different

50. My last two assignments including my present one were:
    a. in the same region (south or west)
    b. in different regions (south or west)
    c. outside the district

51. Which of these would you consider as most important in choosing another assignment?
    a. the assignment would be in the same region as your current assignment
    b. the assignment would be in the same field/area of speciality
    c. the assignment would give me an opportunity to do something of importance to me

52. Knowing that the items listed below are all part of the role of the Brother Visitor, please mark the one item to which you believe the incoming Visitor should give the HIGHEST priority. Leave all other items blank.

a. Religious life of the community/individual brother
b. Educational apostolate of the schools/individual brothers
c. Lasallianization of the lay-colleague in our schools
d. Recruitment, formation, effective employment
e. Financial conditions of the district

53. Please mark the one item to which you believe the Visitor should devote the LEAST amount of time. Leave all other items blank.

a. Religious life of the community/individual brother
b. Educational apostolate of the schools/individual brothers
c. Lasallianization of the lay-colleague in our schools
d. Recruitment, formation, effective employment
e. Financial conditions of the district

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